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# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

WERE ONCE THESE MAXIMS FIX'D, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

GARDINER, MAINE, FRIDAY, JANUARY 21, 1831.

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BY SAELDON & DICKMAN. WILLIAM A. DREW,-Editor.

DESETESLATED NUBB.

WHITMAN'S LECTERS.

In our last we promised to present the reader with 31r. Whitman's remarks to Prof. S. on the subject of his attempts to deprive Universalists of their civil rights on account of their religious opinions. They will be found below. It is one of the best evidences which Mr. W. or any one else can offer in proof that the orthodox are enemies to religious liberty—that they have combined to deprive liberal christians of their most sacred rights.

UNIVERSALISTS.

I perceive, Sir, that you have renewed your attack upon the rights of universal-In your election sermon, you contended that those, who do not believe in punishment after death, should not be permitted to take an oath of office or trust. You have again repeated the same opinion. Now let us see to what this threatened disability amounts. Suppose your only son should be stabled to the heart by an a andoned assassin. Suppose that ten of the most respectable universalists in the land should happen to be eye-witnesses of the horrid transaction. Suppose the murderer should be seized and brought to trial before an orthodox jury. Suppose no evidence of his guilt could be produced but the testimony of these gen-According to your doctrine, following shall suffice as one example of tlemen. these witnesses are unworthy to be sworn, and therefore the prisoner must go un-punished. Nor is this all. All universalists of this class must be excluded from every office of honor, trust, or emolument, either civil, political, military, commercial, all this for what cause? Simply because condemnation on your own belief? they are unable to find sufficient evidence to believe the wicked will be punished in universalist his civil rights, do you not strike the next existence; and because they a death blow at religious liberty? Will either cannot believe without evidence, or you aver, that he does not make the Bible will not act the part of hypocrites. In re- the standard of his faith and practice? lation to your denunciation of universalists, Will you affirm, that he is unfaithful in

permit me to ask you four questions. yourself to be one of this favored company? Do you not feel morally certain that you shall suffer no misery in the world to Do you not feel as positive that you shall But you need not stop here. Next week ing the universalist.

less torments. All this results from your previous belief, that God may, and can, and actually does convert the most depraved wretches in the very hour of death; a belief which I regard as exceedingly erroneous. All therefore are willing the Devil should have sinful strangers and enemies; but they firmly trust that sovereign grace will save all sinful acquaintances

the many that might be quoted: "The mother's sigh, nor friendship's tear, Cannot recall thy spirit here; Yet may a boon more blessed be given, Hope tells us, we shall meet in heaven."

and friends. And such a belief the or-

thodox do not hesitate to avew in conver-

Is it not then evident, that in condemn-

diplomatic, or religious, where an oath of ing the universalist dectrine as of immor-fidelity or allegiance is required. And al tendency, you pronounce sentence of ing the universalist doctrine as of immor-3. In the third place,-In denying the

his examination of the Scriptures? Will In the first place,—In condemning the you declare, that he is not sincere in his universalist as unworthy to take an oath, do profession? No; I think you will not dare you not pronounce sentence of condemnation to heap these charges upon his head; for on yourself? You would deprive him of this right, because he does not believe that he shall be punished for his present sins in another world. And is not this substantiate these accusations against the your own belief respecting yourself? Do universalist, your rule of exclusion for you not believe that God has elected a honest religious opinions must be producdefinite number of the human family to eternal salvation? Do you not believe that none but the elect will be finally saved? Do you not believe that some of this ject of punishment, you may to-morrow number continue in wickedness until the deprive the unitarian of his rights on acvery day of their death? Do you not be-lieve that no punishment will hereafter be ture of the Deity. You may aver, that inflicted on the regenerated for any deeds the doctrine of the trinity is plainly revealcome for the sins you may here commit? by more than one of your denomination. be only and continually happy in the next you may affirm that the doctrine of electristence, as the Rev. Mr. Ballou does tion is clearly taught in the scriptures; that he shall? How then do your cases and, with one of your most distinguished differ? I must confess that I am unable divines, aver, that "it is absolutely necesto discern the difference. And still you would exclude him from his civil rights, tion, in order to be saved." On this plea, on account of his honest religious belief. you may proceed to deprive the Metho- come as near the truth in this statement, our final Judge with an approving con- the world, if they would but reduce their But if you entertain precisely the same dists of their equal and unalienable rights. as in many others in your late pamphlet, belief respecting yourself, why should you In your plan of proscription, there is no I think you would find it very difficult to stay this destructive heresy;—therefore ever these opinions are permitted to exnot be subjected to the same disability? resting-place, until you have silenced all mention the unitarian who ever made such Or if your testimony may be received un-der oath, why may not his? It may; and creed. Now turn the tables. Suppose am free to confess, that some of the measunless I am greatly deceived, you will find the majority of voters next year should ures adopted by your leaders for the disa great majority of the community as ready prove to be universalists. Suppose they to receive his evidence as your own, and should act on your principle, and deny as willing to trust his integrity as that of believers in the doctrine of election. So that you condemn yeurself, while condemnin their own opinion as much reason, for well-curbs and our work-shops, scattered such a proceeding, as you now have for them in our door-yards and our gardens, 2. In the second place,—In condemning the measure which you propose in relation thrown them into our entries and our out-the universalist dectrine as dangerous, do to them? Is it possible for you to think houses, and tied them to our pump-handyou not pronounce sentence of condemnation their system of faith more erroneous, than les and our door-latches. They have stufon your own belief? You denounce his they believe yours to be? Is it possible fed them into the hats and pockets of cur apinion, that God makes impenitent sin-ners holy between death and the resur-ment with more abhorrence, than they and bosoms of our children, and concealrection, as of immoral tendency. Is not feel in respect to your beliefe of eternal ed them among the leaves of our borrowhis your own faith? Do you not believe decrees and endless torments? Why then ed books. They have scattered them in hat all infants are born into this world would they not be justified in acting on our public and private walks, thrown them family. I hope you will all peruse them to personally depraved, destitute of holithe same principle of condemnation, when to us from waggons and stage-coaches, prayerfully, and that they may be blessed ness, unlike and opposed to God?" Do they possess the power of executing their and strewed them in bar-rooms, and ca-you not believe that the Holy Spirit converts all who die in infancy, so that their tween the two cases. If you may deprive to New Orleans. And in these various depravity produces no misery in the world any man of his civil rights on account of ways, they have become as plenty in some Do you not believe that many his honest religious opinions, because you of our houses, as were the frogs in the who live immoral lives are changed from are the majority; I know not why any dwellings of the Egyptians, not to say as sin to holiness in the hour of death? How other sect of Christians may not return noisome. then does your belief upon this point differ the compliment, when they secure the from that of the universalist? Is not this majority. Is not this principle of exclusions seed has lately been posed for the consideration of mankind, the essence of his system, that God sion wholly subversive of religious liber-invented, and has already been put into the doctrine of Universalism is unquested the doctrine of Universalism is unquested the doctrine of Universalism is unquested to to purity before it enters another exist- is punished, no matter what the mode or this assertion by an example of recent oc- and tendency. Notwithstanding it has ence? You certainly agree, that God has manner, for his religious sentiments, there currence. The circumstances are briefbeen denounced as a sentiment highly ly these. There are about one thousand dangerous to public morals, we are conthat he actually effects it in many instan- advocating this rule of proscription, by inhabitants in the place. They all attend fident a moment's reflection will convince and influence would but stop and consider

he will change the souls of the elect only, and that the reprobate must be eternally damned. I well know that you make such declarations in your conversation, preaching, and publications. But do not ac a crime would receive its full punishment in g, and publications. But do not ac a crime would receive its full punishment in g, and publications. But do not ac a crime would receive its full punishment in g, and publications. But do not ac a crime would receive its full punishment in g, and publications in your conversation, preach is ten dollars. A shanty is thrown up for a his belief of Universalism in the church may actions may actions may actions may dazzle, learning ten dollars. A shanty is thrown up for a his belief of Universalism in the church may actions may actions may dazzle, learning ten dollars. A shanty is thrown up for a his belief of Universalism in the church may actions may actions may actions may dazzle, learning ten dollars. A shanty is thrown up for a his belief of Universalism in the church may actions may dazzle, learning is thrown up for a place of worship; and a minister is ordain-of the Universalism in the church may actions may dazzle, learning is thrown up for a place of worship; and a minister is ordain-of the Universalism in the church may actions may dazzle, learning is thrown up for a place of worship; and a minister is ordain-of the Universalism in the church may actions may dazzle, learning is thrown up for a place of worship; and a minister is ordain-of the Universalism in the church may action to the church may action and the church may action

When an orthodox minister has buried a therefore, you would remove the possibiliary; and but few of the number are partic- true, as a greater than Priestly said, that profligate son, what has been his opinion ty of the temptation; you would not permit him to enter upon the stand of legal acquirements, or superior morals. In this doned child? When an orthodox parent witnesses. You would ascertain his par-situation, they resolve to present every shall keep his commandments, how can has consigned to the grave an unconverted daughter, what has been his belief testimony. Now on the same ground, you tract on the first of each month. Agents be denied? That no system can have a respecting her eternal condition? Have may imprison your neighbour, because are appointed; the work is commenced stronger influence to produce love to God they believed, that the children of their you fear he may be tempted to steal your with impartiality; no individual, not even than that which represents him as a kind prayers and affections were sentenced to property. You might place him beyond the unitarian minister, is neglected. They and faithful parent, forming all his purpountterable, unchangeable, never-ending the possibility of temptation. But I know feel justified in spending their time and ses, and executing all his providence for burnings? I put the question to your own of no laws, human or divine, which are conscience. No; scarcely an instance founded on such unjust principles. All portant duties claim their attention. Such seems to us self-evident can you produce, in which an orthodox with which I am acquainted, go on the is an exact and true description; and there Universalists have the best opportunities of judging of the influence of their Christian has really believed that an endeased relative, however wicked, was to be forever damned. So that if you take the feelings, the wishes, the hopes, the true faith of your denomination for the standard of truth on this question, there will be but few souls left among us for end-will be but few souls left among us for end-will be but few souls left among us for end-will be fine that it will be time enough to punish the criminal after the affence shall have been committed. I know of none that the punishment of the in this Commonwealth. How much mode the feet their esty and manulity are exhibited in such proceedings, I leave you to determine.

But this is not the worst of the case. They never that to soften themselves insultant and the refuse to receive their of their in this Commonwealth. How much mode esty and manulity are exhibited in such proceedings, I leave you to determine.

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But this is not the worst of the case. They never fail to soften their in this Commonwealth. How much mode esty and manulity are exhibited in such proceedings, I leave you to determine.

But this commonwealth. How much mode esty and manulity are exhibited in such proceedings, I leave yo punishment of perjury? Whenever a tering, or offer them a unitarian tract in der a man better for himsett, by inspiring person is convicted of such a came, will return. This assertion may be illustrated a confidence in God, and fortifying the not the law be executed? Is not this the by two examples. The first is this. The heart with hope, but they render him betproper tribunal for all such offences? If tract-distributer knocked at the front door ter for his tellow creatures, by warning the guilty is not detected, will fot the di- of the house of a wealthy and learned uni- his benumbed affections, and calling into vine punishment be as certain, as if he believed in endless burnings? And should he wished to leave a tract for the family. he is capable. We have known men parnot the credibility of a witness be deter- The gentleman overheard his remark, and mined, not by his religious creed, but by politely informed him, that he felt qualifi- convenience, who by being made achis previous character? And on this ground, have not the communicants in hold, and was able to pay for his books. men. They not only treated others more universalist churches as high standing for The pious saint burst into a rage, said he benevolently, but they treated themselves sation. Nay; they even proclaim it to the world in the epitaphs they place on the tombstones of the abandoned. The strict honesty, rigid impartiality, and firm integrity, as the professors of orthodox communions? Would it not then be the pamphlet. The other case is this. I pasmore Christian course to regard such per- sed down the Onio river in the same bility, and for ungenerous and uncannid sons as Christians, so far as they profess steam-hoat with one of your officious emotions who have been softened by the their belief in revelation, and exhibit a tract-distributers. He was frequently doctrine of divine love, and shaped anew Christian character? Would it not be thrusting his dingy publications into the in the mould of the divine character, it we better to convince them of their errors by fair and scriptural reasoning, and by exhibiting undoubted evidence of the cer- duct of any one who refused his gratuit- tion of a worldly minded man had been calltainty of a future righteous retribution? ous offering. He said he should consided up to the doctrine of the Universalists. Now, Sir, I am not saying all this, beer it ungentlemanty and unchristian. A This article will meet his eye, and he will cause I feel any partiality for the doctrine of no punishment after death. No; I re- He cast his eye over the title-page, and His experience may be told in a few gard this opinion equally erroneous with shrunk back as from a deadly serpent. words. He saw and he believed. His the one cherished by the orthodox on this He was reminded of his former observativelings were an indescribable joy, parsubject. But I say this because I helieve that every man who makes the Bible his But neither shame nor entreaty could in- At the time, he loved every body-he standard of faith and practice, and exhibits the fruits of the gospel in his daily walk and conversation, is entitled to the Christian name, rights, and privileges; and because I believe all Christian behevers should be on an equal standing in the sight of our civil government. And when I meet and individual of this character, let him be called by what name he may, let me think him in what error I may, I will endeavour to do unto him as would have him do unto me. And I think a candid consideration of this subject will induce you to regard this as the most Christian remedy for the supposed evil For an opposite course appears to me subversive of free inquiry, religious liberty, and the principles of congregationalism.

We cannot conclude our extracts from these Letters Letters which should be in the hands of every inquiring min I, without adding the following on the orhodox system of Tract distribution.

TRACTS: I perceive, Sir, that you have alluded sert that unitarians accuse the orthodox of as the Theological Seminary in this place will show the reason. Universalists make being raving mad, and destitute of modes- has essentially renounced the scriptures, their religion too much a thing of theory tribution of tracts appear to me very singular. In order to foist them into unita-

But this is not all. A new method of

tions sometimes speak louder than words? in this world. To prevent the offence, but one third of their teacher's small sal- general morals of mankind. If it be

publications as they would a cup of poioccurrences.

little education or influence or usefulness; then given it. and some twenty or thirty females. Sup- Universalists ought to be the most pito the subject of religious tracts. You as and are hastening to perdition; and where er will give us his candid attention, we fountain-head of this pernicious infidelity, and unless it can have an influence di day of next January, while you are at Let Universalists endeavor to regulate breakfast, you should observe a female their conduct by a reference to their re-busybody pass by your window. Suppose ligious opinions—let them bring down one of your younger children should an- their doctrine to their "business and bosswer to her rup, and receive with the one." Let it not be a matter of reflec-specified tracts, this observation: "I am the tion and argument only, but a matter of agent for distributing these religious conduct and conversation—the governing works in this school district. Here are two for your father and the rest for the so quickly show that this doctrine is not to your conversion to truth and godliness." Suppose she should then extend her errand of mercy to each of the students. This would serve to let you un- cult matter to wipe away the aspersion derstand what is now doing at the instiga- which has been so unjustly cast upon

TENDENCY OF UNIVERSALISM. Of all the systems which we ever pro-

tarian Christian. He told the servant that exercise the tenderest faelings of winch ed to select the reading for his own house- quainted with Universalism, became new very face and eyes of the travellers. He may so speak. We recollect an instance was asked how he should regard the conunitarian tract was then offered to him read it, and know who is referred to .tion, and pronounced self-condemned, taking freely of the nature of enthusiasm. duce him to read a word of the heretical wished every body to visit him-he sought doctrine. He was literally obedient to acquaintance with almost every person he the command of you leaders, who have met. Attending a lecture in a neighborcautioned their readers to avoid unitarian ing town, where he formed acquaintance with many whom he had not known, he son. These are mere specimens of daily led them along by the ardor of his feelings Now, Sir, would you exhibit such proceedings as the most worthy example of or- this doctrine makes me love mankind!" thodox modesty and humility? Let me en- This was during the first year of our mindeavour to bring this measure home to your out istry, and it left an impression which has own bosom. Suppose then a very feeble not yet worn away. The man's enthusiunitarian society should now be organized asm has now gone, but the effect of his in your neighbourhood. Suppose it should conversion still remains; and his general consist of some ten or a dozen males of character retains the features which were

pose they should send you a copy of the following document: "At a meeting of the first unitarian church in South Andover the following preamble and resolves were the following preamble and resolves wer unanimously adopted. Whereas divine they are not so good as they ought to be, Providence has surrounded us by those we are freely willing to admit; and we who have embraced soul-destroying errors, know the reason of it. And if the readresolved, that we will distribute a Chris- erciso their natural influence, their tentian tract to every family in this heathen- dency is good. It must be so. Univerish settlement on the first of cach month; salism is a doctrine of love, it is a docand also recoived, that since the divinity trine of mercy, it is a doctrine of forschool on the Hill may be regarded as the giveness, it is a doctrine of benevolence; we will present to every professor and rectly opposed to its own nature, (which student two Christian tracts on the first of is impossible) it must beget the like qualeach month." Suppose that on the first ities in the heart of him who believes it. ome." Let it not be a matter of reflecof a licentious tendency, as to put it into practice, which, of all methods, is the surest by which to test any doctrine. We beseech Universalists to take these

things into consideration. It is no diffithem, that their opinions are at war with virtue. Let us make them of the contrary part ashamed, by giving them no evil thing to say of us. "Brethren, if there be any virtue, if there be any praise, think

There is a sermon in the following little sentence, if those who are toiling for fame ces. I have no doubt, you will aver that the establishing this civil disability, do you there is an infinite difference between your views in another respect. You will religious liberty?

They all attend the place. They all attend the reader of the truth of what the warrange that the reader of the truth of what the heart is so plain and easy by kind of ceeds in turning some of the flock from love. To love God with all the heart and the uniform exercises of benevations. affirm, that while the universalist believes
God will change every impenitent soul, so that no one shall suffer punishment after death; you, on the contrary, believe that he will change the souls of the every impenitent soul, so that no one shall suffer punishment after death; you, on the contrary, believe that he will change the souls of the every impenitent soul, so the universalist of his civil rights on action of the world! "Talenta takes from the annual salary from five to Priestly pertinently observed, in avowing the good opinion of the world! "Talenta dopt the most count of his religious opinions, do you takes from the annual salary from five to Priestly pertinently observed, in avowing the souls of the close of worship; and a priestly pertinently observed, in avowing the good opinion of the world! "Talenta ten dollars. A shanty is thrown up for a priestly pertinently observed, in avowing the good opinion of the world! "Talenta ten dollars. A shanty is thrown up for a priestly pertinently observed, in avowing the good opinion of the world! "Talenta ten dollars. A shanty is thrown up for a priestly pertinently observed, in avowing the good opinion of the world! "Talenta ten dollars. A shanty is thrown up for a priestly pertinently observed, in avowing the good opinion of the world! "Talenta ten dollars." A shanty is thrown up for a priestly pertinently observed, in avowing the good opinion of the world! "Talenta ten dollars." A shanty is thrown up for a priestly pertinently observed, in avowing the good opinion of the world! "Talenta ten dollars of works and the first and the first and the first and the part and the chert and the part and the part and the chert and the part and the p

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-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JANUARY 21.

DEMONOLOGICAL CREEDS. re can be no doubt, we think, that the modern system of demonology has an intimate connexion with the mythology of the ancients. The creed of Zoroaster-that which occurs to unassisted reason as the most natural mode of accounting for the mingled existence of good and evil in the visible world, by the supposition of two co-existent and independent principles, the one benevolent and the other malevolent-was re. ceived into most of the heathen nations of antiquity; and after the earliest ages of Christianity, when it became the religion of the empire and inducements of a temporal nature were held out to induce the heathen to assume its profession, it is very easy to conceive how the converts, thus hastily and conveniently made. should bring into the church much of that creed and many of the superstitions which it cherished. Indeed there are feelings incident to the human heart, or discases to which it is liable, which have disposed the mind to embrace a belief of supernatural demons, and which in some cases have induced such believers to pay their vows and adorations to their altars. The sailor, who, in the time of a violent storm, lastily and fervently prayed alternately to "Good Lord" and to "good devil," in the haps of pre-engaging the favor of him into whose hands he should happen finally to fall, is not the only one who has thought it nece sary to reverence with awe and dread his Satanic majesty .-"Such is the sanidity of human nature" says Sir Walter Scott "that n any will neglect the altar of the Author of all Good rather than that of the Arimanes, trusting with indifference to the well known mercy of the one, while they shrink from the idea of irritating the vengeful jealousy of the awfoi father of evil."

Accordingly the mythology of the ancients, while it provided a multitude of devils to suit the wants and superstitions of the times, also enjoined the worship of these inferhal deities. And the modern belief in demonology, which can be easily accounted for as before hinted, evidently holds an intimate connexion with heathen mythology upon the subject. The "form without form" ascribed to infernal spirits in the presept day is no caricature of the Grecian Pan, and the Baltie Nicksa or Old Nick. The earliest map or chart ever published, which was engraved at Rome towards the close of the 15th century, fac similes of which are yet in existence, represents the inhabitants of Litheania, Esthonia and other districts then mortly unknown to the civilized world, as doing homage to the demons of the spiritual world. Those demons are exactly painted as having cloven feet, bats' wings, saucer eyes, locks like a serpent, and tails like dragons'. The cloven foot is the attribute of Pan, to whose talents for inspiring terror, so useful in the orthodox system of proselytism, we owe the word panie; and the snaky tresses no doubt are borrowed from the shield of Minerva. The belief of different ancient heathen nations on the subject of demons, however, though it agreed in all its essential particulars, is very near akin to the modern notions on the subject. To this day the cloven foot, the bats' wings, the snaky tresses and the dragon's tail are preserved in all orthodox accounts of the father of evil. The wonder is that people should not see, or seeing, that they should not cast out the whole whick of the Roman Pantheon from the temple of christianity. That many of the heathen notions were early introduced into christendom-greatly corrupting the doctrines of the gospei,is indisputable. It takes time, we know, to outgrow such corruptions-and especially is the world unwilling to give up what vibrates so sensibly on all the fearful and marvellous propensities of our nature; -but really we think a score or two of centuries ought to be enough for the triumphs of heathen mythology and superstitions credulity. We buset of light and freedom in this age. It would be well for the world if men would open their eyes to that light, and exercise the liberty of rejecting from their fuith all the absurdities of the ancient heathen

### DIVINITY OF THE SAVIOUR.

It will be admitted by the enemies of the deity of the Saviour, that it is a right conclusion that the "Son of man" is man. So it is not unreasonable, but on the contrary, the dictate of sound reason, that the "Son of God" must be God.

We cut the above out of last week's Zion's Advocate, in which paper we find it credited to the "Christian Intelligencer." It can hardly be necessary for de to express the hope, that no one will charge such logic to our account. The "Christian Intelligencer," from which the above must have been taken, is a new orthodox paper recently established in New York. We expected when we learned that our name had been assumed by those people, to have frequent occasion for mortification, lest articles circulated in othor papers credited to that, should be supposed to have originated in our own. But we have a remark or two to make upon the logic which Mr. Wilson has approved.

"It will be admitted by the enemies of the delty of the Saviour." This is a method of slandering by etyle which is common in most orthodox prints, -as if Unitarians were not only opposed to, but actually the enemies of, some attribute which truly and confessedly belongs to Jesus Christ !- in other words, as if they were professedly the enemies of our blessed Saviour! Why could not these gentlemen have employed'a style which would express truth instead of falsehood, and said-"It will be admitted by Unitaor "those who are opposed to the doctrine that Christ is the Eternal Father Almighty," or something of the like? But let that pass now. To have stated a term in the syllogism which would authorise the very "reasonable conclusion" which the writer labors to get at, he should have said (what is false by the way)-"It is admitted by Unitarians that it is a right conclusion that the 'Son of man' is the very father which begat him." Then he might have added the "reasonable" trinitarian conclusion-"So it is the dictate of sound reason, that the 'Son of God' must be the very God whose Son he was." Mr. Wilson will please "put that and that together," and see how much the sum amounts to, only let him not be so un-

Under the head of "Revivals" we find three accounts in the last Baptist Advocate, in the course of which a great boasting is made that several Univerpalists have given up their belief and a abraced Calrinism or to use a style which the editor of that paper must approve, have denied the goodness of God

mathematical as to say "three times one are one."

and the adjoining town of Albion, who had for some time embraced universal sentiments, have been brought to renounce the same and embrace the religion of Jesus Christ."(!) We have so often heard stories about the renunciation of Universalism, and have so generally ascertained such stories to be untrue, that we have but a little faith in this statement. At least, though we reside quite near neighbors to those towns, the fact-if it be such- is altogether new to us. Will some friend on the ground let us know the truth?

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The second is an account of a revival in Skaneate less, N. Y. It is said that of the whole, number of converts (from 20 to 50) "two of them had been Universalist, or bordering on that sentiment." No doubt they are worth more than the other fifty.

The third relates to Auburn, N. Y. And of this place it is said-"One young lady who has been a Universalist has been brought to rejoice in the harmony of the justice and mercy of God." (What, on the orthodox system?! The truth is, there is no system besides the Universalist in which the justice and mercy of God are harmonized-in all others these attributes are opposed.) "Also one profane drunkard has given up his morning and evening drams." Here is a very decent classification indeed-"a young lady" -and "a proface drunkard." The orthodox are welcome to the latter, only let them treat the former with some "justice and mercy," and not render her a ma-

#### LOVE AND FEAR.

A clergyman wishing to illustrate the difference between a religion which is prompted by love, and a religion which is the fruit of far, recently related the following to his hearers:

Last summer, as I was travelling some distance from home. I saw a man in a field who appeared to labor unusually hard, stopping every moment or two and casting his eyes towards the sun. "You seem to work very hard, frien."-"what is the cause of so much extra exertion?" He replied, "My master is a severe man, and I am trying to get all this done before noon to save myself from a whipping." Passing on a little farther, he discovered another laborer pparently as hard, or even harder, at work. "What nakes you work so hard my friend?" said I to bim. "Why," he replied, "my master is a very benevolent and kind man; and I am trying to do all I can as a testimony of my respect and affection for him.' Here, said the preacher, is the real difference between those christians who believe God to be cruel and those who believe him to be benevolent.

It affords us pleasure to present "Irenius" to the reader this week. Several Letters from the same able pen are received and will appear, one each week, till he whole are published. While such writers as "Medicus" and "Ireneus" favor us with their contributions, the subscriber will be, very willing that the room appropriated to editorial matter be small.

#### DEDICATION.

On Wednesday the 5th inst. the new meeting house erected by Rev. E. Leonard's parish at Annis Squam, Gloucester, Mass. was dedicated to the Goll of the whole earth. The services were performed in the following order. Introductory Prayer by Br. H. Ballow of Boston. Reading of the Scriptures by Br. L. R. Paige of Sandy Bay. Dedicatory prayer by Br. Thomas Jones of Gloucester. Sermon by Er. T. Whittemore of Cambridge, from Acts xvii. 24, 25. Concluding Prayer and Benediction, by Br. E. Leonard. These services were interspersed with appropriate music.

The house was filled to exc.ss during the performances. Speaking of the Parish, for whose use the ionse is built, the editor of the Trumpet says:

The present state of the parish may be contemplated with the highest emotions of pleasure and gratitude. When their present pastor, Br. E. Leonard, was settled over them, some twenty-five years since, he was orthodox in his opinions. On his conversion to Universalism, his connexion with the parish was not broken up. He has since lived among them, an honest man, avowing and preaching his real opinions. The former Meeting House had stood one hundred and two years. The vote to remove it, and rebuild, has passed; the new house is erected; the pews are all sold, and no difference of opinion has divided the parish. We speak this to their honor. At the auction every pew was sold in less than two hours; every one brought more than the appraisal; and if we rightly recollect, they sold for the total sum of one thousand dollars above the cost of the house. In how few instances, in this time of building Meeting houses, can this be said? May the divine blessing continue to rest on our brethren in that place.

### BALFOUR'S REPLY TO STUART.

By the following notice, which we are requeste to copy, it will be seen that Br. Balfour's Reply to Prof. Swart's " Encyctical Essays" Is forth comin

NOTICE.

Br. WHITTEMORE:-Permit me through your useful paper, to give the following notice to your readers. My reply to Prefessor Stuart's "Exegetical Essays on several words relating to future punishment," is just going to press. As I have issued no proposals, it may be proper to give the following account of my publication: 1st. Mr. Stuart's book contains 156 pages, 12 mo, and is sold at 75 cents in boards. I am unable to state what number of pages my book shall contain, but it shall not exceed his in price. It shall greatly exceed his in the quantity of matter.

2d. As many may read my book, who have not read his, I shall quote all his principal statements, in his own words, and reply to them. No statement of any importance, where there is a difference of opinion between us, shall be omitted. I shall nearly print an edition of his book. I wish to afford my freaders both sides of this question, and leave them to judge for themselves. I am confident no man, not even Mr. Stuart himself, will say I omit any thing of the least importance in his book. Of the nature of my reply to his statements, others must judge.

3d. Mr. Stuart's book is composed of five essays. The first is on the terms,

THE EVERILE HOURE is from China, in which it is said-"Several in this forever in the New Testament. The four others, are on the words Sheol, Hades, Tartarus, and Gehenna, rendered pit, grave, and Hell, in the common version. To each of these Essays I devote one Letter, addressed to Mr. Stuart, personally.

4th. One great object with me, through out my reply, is to show, Mr. Stuart has abandoned his own published rules of scripture interpretation, in his present publication. It is by his own rules, I proceed to show his statements incorrect, and that if he acted on them, as he has done in his other writings, he ought to be a Universalist. I shall make quotations from his present book and his other publications, satisfactorily to show this. think it will also be shown, that my reply to his book, is conducted by his own rules of scripture investigation, as exemplified in his own controversial writings.

If nothing unforeseen occurs, my book will be ready for sule, early in February, 1831. As it must involve me in considerable unexpected expense, all persons who have money in their hands, arising from the sale of my former publications, are earnestly requested to remit it without delay. Such as wish me well, and are friendly to my publication, will without doubt attend to this immediately.

W. BALFOUR. Charletown, Jan. 1, 1831.

In copying Mr. Whitman's remarks to Prof. Stuart on the subject of the distribution of orthodox tracts, on our first page, the following lines, which comes in at the close of the article, were accidentally omitted. tion of your leaders. I hope you will seriously meditate upon this statement, and let us know how much modesty and humility would be indicated by such an undertaking. I know of no way of bringing this business home to your people but by returning the compliment.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.] THOUGHTS ON DIVINE AGENCY, IN COURSE OF LETTERS TO A FRIEND.

My DEAR FRIEND-Among the various opics which philosophy or even inspiration presents for our consideration, there is none perhaps of more magnitude or importance, than that of the reality and eternity of Divine Agency both in the moral and physical universe; and it is a subject of great satisfaction to observe the happy coincidence of opinion which has general ly prevailed among the more enlightened parts of mankind upon this momentous doctrine. For it is found that wherever the Existence of a Supreme Being is admitted, under whatever name or notion, his providence or agency is also admitted, as the necessary result of his attributes and perfections, and is regarded as the sole guarantee of protection and safety, amid the clashing interests and tendencies of things. So that it may be safely affirmed, that there is one philosophical fact, or if you please, one religious dogma, which has been sanctioned by the universal suffrage of mankind. For long before the light of Divine Revelation had irradiated the world, philosophy had fully established and clearly illustrated this important point. It was seen from the immobility of matter, contrasted with the endless variety of complicated motions, and tendencies of bodies, that there must be some living conscious invisible Agent, diffused through the universe, and so intimately present with every particle of matter which it contained, as to constitute the spring of action to the whole machine of Nature. The omniscience of Deity necessarily precludes all transition of time or place-He must necessarily fill immensity and eternity-with Him all space is as a point, and eternity but as a moment ! Or as the scriptures express it, "with Him a thousand years are as one day, and one day as a thousand years!" Miscrable is that philosophy which would represent an Infinite Mind pushing its researches into futurity, foreseeing distant events, and devising, or permitting them, to come forward into real existence; for with the same impulse such a Being must comprehand and control all events in the universe or in eternity. For as He realizes no succession of time, and no change of place, no one object can be nearer to him than another, nor any one event more remote than another. With him nothing can be past and nothing can be futurebut an clernal now, must constitute the only tense with Deity.

It was with such a view of the Almighty Author and Parent of nature that the Psalmist so beautifully exclaims "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend into Heaven thou art there; If I make my bed in Hell, behold thou art there. take the wings of the morning and reside in the uttermost parts of the sea; even there shall thine hand lead me and thy right hand guide me. If I say surely the darkness shall cover me; even the night shall be light about me. Yen, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. For thou hast possessed my reins; thou hast covered me in my mother's womb. I will oraise thee for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eye did see my substance, yet being imperfect, and in thy book were all my members written, which in continuance were fashioned, when as yet there were none of them."

But while mankind with one consent, and subsected him at a partial being. One account Aion and Aionios, rendered excellenting and ex in the physical system of the world, subscribe to the doctrine of Divine Agen-

deny its control over the moral faculties of man; and seem to fear that, the all-gracious Being, who has shewn such infinite care and wisdom in the management of the mere machine of nature, as not to suffer a "mete to fly in the air, or a sparrow to light upon the ground without his nohas abandoned the moral system to tice' the mere direction of chance! That after creating a race of beings in his own image and breathing into them, the attribute of his own immortality; He has like the unnatural Ostrich (which deposits her eggs in the sand and there leaves them, s chance shall direct, either to be hatched by the sun, or to be crushed under foot) abandoned them to the casualty of irreparable ruin! But when we contemplate the immortal Principle within us, and contrast its relative value and importance with that of mere unconscious matter, we are compelled to believe that it would have been better for our Great Creator, to have abandoned the whole external frame of nature-to have left the elements to clash and subside-the planets to dash against each other and dissolve-the Sun to lose its lustre and send out its last ray upon a benighted world-and in a word, the whole external universe to fall into ruin, or into nothing, than to leave one immortal Soul, to stagger from the path of rectitude, and fall into irreparable ruin. IRENIUS.

[For the Christian Intelligencer.] THOUGHTS ON THE MENTAL & PHYSI-CAL CONSTITUTION OF MAN, CLOSING WITH AN ENQUIRY INTO THE NATURE AND ORI-GIN OF CERTAIN MENTAL EXERCISES IM-PROPERLY CALLED RELIGIOUS.

NO. 5.

If it be admitted, that there is no animal whose brain is a precise counterpart to that of man, yet there appears to be so many points of resemblance, even upon a slight examination, as to induce a full conviction, that a similarity of function was the design in all. The brain of brate animals like that of the human kind, has the same convoluted, glandular appearance; the same soft, pulpy, tender consistence, and more or less defended by a strong covering. Those who might be disposed to object to this natural inference; (that is, of denying similarity of function, from similarity in structure,) by the same parity of reasoning, ought to doubt of the faculties of sight and hearing in brutes, though possessed of organs, apparently for that purpose, and quite analogous to those in man. It is not a little surprising, that the action of the brain, in producing thought, should be deemed inadequate to its design in man, without the supposed additional endowment of an immortal principle, which is usually denied to brutes; yet admit a similarity of function in other organs pertaining to both, when the why and the wherefore, (to use a trite phrase) relating to the exercise of the latter, is just as far from human comprehension, as the phenomena of intellect exhibited in the former, with, or without the addition of any such principle.

It can no more be explained, why the Optic Nerve should be peculiarly affected by the action of light, so as to cause what is denominated sight, than it can be demonstrated, why or how the brain should be thus acted upon by its own appropriate stimuli, so as to cause the necessary phenomena of thought. The same remark may be applied to every other organ of sense, as well as to those of nutrition and

assimilation. An acknowledged inability, to account for the effects which so uniformly follow the application of the appropriate stimuli to these various organs, does not affect the controversy in question. We are only considering the facts relating to mind, as an effect, depending upon known causes, without attempting to explain the secret operation of those causes in fulfilling the the laws by which they are controlled.

Among the multiplied proofs which comparative Anatomy every where presents to confirm our views, the facts are clear and unequivocal. It is within the capacity of almost any person to discover, and every candid opponent will, at least, acknowledge the force of argument, derived from this source. For if it be admitted, that the known organs of sense, common to both the human and brute species, presenting a similarity of structure, were likewise designed for a similar purpose in the economy of both; it must then be acknowledged as very remarkable, that the brain shou'd afford the only exception .-Insomuch that a foreign agent is found necessary to aid in perfecting its object in one case, but rejected in the other.

In all vertebral animals, especially, (that is having a spine or backbone,) including man seeing, hearing, feeling, smelling and tasting, are all constituted with the most striking resemblance; are so far as we know, influenced and excited in the same manner, and by the same causes .-And the impressions thus made upon those senses are transmitted in like manner to a common sensorium, for some purpose .-Now if this sensorium in one species, responds to those impressions communicated to it, so as to exhibit the faculties of thought, without the aid of an extraneous immortal principle, it may equally subserve a corresponding purpose in another.

By pursuing this inquiry, and connecting the fewsfacts already brought to view from the rich stores of comparative Anatomy; it will be easily understood, how the force of thought, (or what is perhaps the same,) the different degrees of intelligence should be so infinitely varied, not only among animals, having certain characters, distinctive of their species, but also among that of the same kind. It was supposed by Aristotle, that the human Brain was

many seem to doubt, and some utterly to | larger in proportion to the size of the body, than that of any other animal. And on this supposed difference of ratio, he predicated the different degrees of intelligence, so very striking throughout the an. mal kingdom. Observations have since, however, shown this conclusion to be in-correct. For the brain of the ape kind is found to bear as large a proportion to that of the body, as the human; and even in some birds still larger. For example, the average weight of the brain in man to that of the body is about 1-27th part. In the Elephant 1-100th, Dog 1-101, Sparrow 1-25, Canary-bird 1-14. Hence it is obvious from this limited comparison, and numerous others might be added, that the principle does not hold good. Another one, therefore, has been adopted, which appears more satisfactory, as observation has not yet shewn it to be incorrect, viz. the larger the brain of any animal in proportion to the whole mass of nerves given off, he more intelligence is thereby indicated. The bulk of nerves peculiar to some

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animals, is found to be ten times that of man; while the weight of the brain, in the same animal, is not more than one half of the average weight of the human .-The horse, according to Dr. Good will afford a proper specimen in the foregoing comparison, though the brain of that noble animal, will hardly exceed 1 lb. 4 62.; while in man the smallest will be found not much less than 2 lb. 6 oz. Though the relative weight of the brain, compared with the aggregate bulk of nerves given off, in the same animal may furnish a pretty correct index to the degree of intellectual power, peculiar to a whole species; yet to account for the precise differences existing amongst animals of the same species, would need other comparisons, depending on the relative proportions of the various organs, and parts of the same organ, requiring more accurate discrimination than has ever yet been made; though discriminations founded on such comparisons have of late been attempted.\*

The exceptions, however, are not nu-merous, in which other animals, have a brain as large in proportion to the size of the body as man. This fact becomes more obvious as we descend upon the scale of organic life. After leaving the higher order of animals, whose brain, in this repect is nearly a counterpart to that of man; we discover this gland to lessen in its relative size to that of the body, and also to the general mass of nerves arising from it, maintaining every variety of proportion, through innumerable gradations, till it finally loses every vestige of brain, leaving only a spiral marrow and its nervous appendages. And lastly in some few classes of worms, this last endowment is wholly wanting. In some animals of a lower grade this nervous chord, or spinal marrow, is found destitute of its common long covering; "And such" observes Dr. Good, "is actually the conformation of the nervous system in insects, and for the most part in worms; neither of which, are possessed of a cranium or spine; and in none of which, are we able to trace, more than a slight enlargement of the superior part of the nervous chord, or spiral marrow, as it is called in other animals, -- a part situated near the mouth, and apparently intended to correspond with the organ of a brain."

"In zoophytic worms, we can scarcely trace any distinction of structure, and are totally unable to recognise a nervous system of any kind." He then goes on to make the inquiry--"can we, then, con-ceive that all these different kinds and orders and classes of animals, thus differently organized and differently endowed with intelligence" are possessed of an equalit of corporeal feeling? or to adopt the lan-guage of the poet, that"--

"the poor worm thou treadest mon, In corporal suffering, feels a pang as grown As when a giant dies?"

One remark, especially, in the preceding quotation, comes very happily to our aid. The Dr. here admits of the endowment of an intellectual capacity, to every grade of living beings, constituted with an organ which serves the purpose of a brain, however imperfect in its developement.

In another place the same writer very justly observes, that "as simple nerves, or a nervous cord, such as that of the spinal marrow, is the proper organ of sensution or feeling; the (gland of a) brain, is the proper organ of intelligence;—and the degree of intelligence appears in every instance we are acquainted with, to be proportioned, not indeed to the size of the brain, as compared to that of the animal to which it belongs, as was conjectured by Aristotle, and has been the general belief, almost to the present day; but as compared with the aggregate mass of nerves that issue from it. The larger the brain, and the less the nerves, the higher and more comprehensive the intelligence: the smaller the brain and the larger the nerves, the duller and more contracted."

It ought to be observed here, that the terms, intelligence, mind, intellectual principle, principle of thought, &c. have

• Drs. Gall and Spurzheim, within a few years past, have excited much attention among the French Physiologists especially, by introducing a new theory on these subjects. They attempt to shew on Physiological principles, that the peculiar character and temperament of individuals, depend upon the different presportions which the several parts of the brain lear to each other. It is argued that the animal sonses, and sift the varieties of feeling, have each a distinct origin in the brain; and that the moral qualities, the virtues and vices of the individual, are distinctly marked; by peculiarities in the configuration of the skull.

Some of their views as might be expected, have been represented as visionary, while others are admitted

represented as visionary, while others are admitted physiologically correct. That the character and temrepresented as visionary, while others are admitted physiologically correct. That the character and temperaments of every individual, is continually under the influence of physical causes, acting directly or individual, whereby "nature is bound in fate" there can be no doubt, though the freedom of the will may be maintained by its own acquired powers, accessfy designed for such excelled purposes.

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in conformity to common acceptation, been used by Dr. Good synonymously with the term soul, as understood in its most popular signification, that is, the immortal part of man. If this is not their most obvious meaning, we should be at a loss to conjecture what is From all these facts, the conclusion is irresistible, that there is not only a similarity of structure in the organs of sense, commencing with the most perfect of the human species, and passing through every grade of vital existence, to the less perfect classes of animals, but there is also a similarity of function pertaining to the same organs, in all. And hence if mind be the result of organization in one species of animals, it must be so in another, and that the manfestations of thought, or intellect in all, depend also on a common cause And this cause probably rests on the inscrutable laws of vitality, as will be shewn here-after, independent of the aid of an immortal, immaterial principle, to which is ascribed consciousness of existence, when freed from the trammels of gross organic matter.

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In opposition to this, we are induced to believe in the existence of things only: that the mind is something, matter if you please. And here we are happy to return our thanks to Dr. Good for another concession in favor of our views, though at the time, it might have been expressed, with feelings of pleasantry, that in the idea of a material soul, there was something, "solid, substantial, alderman-like; a real spirit of animation, fond of good cheer, and good company." Now why indulge in this sort of ridicule about a material soul, when the opposing doctrine so gracefully imputes to the immaterial spirit, when disembodied, dimensions and figure, cognizable at least by one sense and hence we often hear, "of Apparition horrid, tall and ghastly, (and strange to tell)

"Vanishes at the crowing of the cock." That the human soul, mind or intellects may be composed of material ideas, yet

not subject to the examination of the senses, renders their existence no more improbable, than that of gravitation or chemical affinity. We may be able to demonstrate the existence of a thing; yet be wholly ignorant of its mode of existence. Again our learned author graciously af-

firms, in anothe place, when speaking of the essence of the soul, "that no question has been productive of so little satisfacion, and for the obvious reason, that we have no distinct idea of the terrors, and no settled foundation to build upon; that nateriality, and immaleriality, are equally beyond our reach, because they convey no distinct meaning to the mind.

Such an inference is unquestionably rue in regard to the latter, but cannot be so in regard to the former. Now this is a very extraordinary syllogism, for so log-ical a scholar as Dr. Good. How does it appear then? Why, because we know othing of the essence of that which has no existence only in name; therefore we are alike ignorant of the essence of what does really exist, and hence our senses inform us as much about the one as the

Such a mode of reasoning must be acknowledged very fallacious. Why talk about the essence of immateriality. The conclusion was natural enough, that where there is nothing, there is no settled premises to build on. But it does not follow of course, that we know nothing of things material, and "have no premises to build on," where there is a sufficiency of the ubstantials on hand. The truth is, in whatever light we contemplate matter, whether we comprehend its mode of existence, or not, we cannot be destitute of premises to erect a superstructure, conaining some facts in relation to it, from the united testimony of our senses. That we have distinct ideas of materiality, though we may not fully comprehend the essential properties belonging to it, will be doubted by very few. Nor is it necessary in acknowledging the mind's materiality. that its essence should be analyzed, and fully comprehended, any more than those belonging to other objects of sense. Neither is it necessary to demonstrate why he several senses are so formed as to receive impressions, by external objects, which are thence transmitted to the men-

It is sufficient to demonstrate the simple fact, that the senses are thus influenced, and through them the brain is excited perform its appropriate function. The mited view we have thus taken of the orgin of mind, if rightly understood, will be ound to harmonize with those of the ablest vriters upon its powers and capacities, at he head of which is the system of Mr. ocke. This lucid writer (for he makes dark subject plain) rejects in the outset he absurdity of innate ideas, and fixes he true source of all our ideas to the exitement produced in the brain through he medium of a sentient apparatus, by external objects; and by the perception of ideas from the exercise of its own faculties. The former called ideas of sensation, the latter ideas of reflexion.

These two sources then, of all knowldge and experience, constitute the thinking soul, both of man and brutes. But radition has affixed a never-dying essence o the former, on which false foundation, erected numerous soul-saving doctrines nd institutions, beneficial only to their emingly devoted advocates; but fatal in heir consequences to the improvement moral virtue; stifling to every pious efsion of a thankful heart, and subversive of every exalted conception, in the wisom and goodness, of an all merciful God.

FARMINGTON TEMPERANCE SOCIETY The gentlemen who have sent us the following for insertion are right in their belief that the Editor is friendly to the object which they have in view in wishing for its publication. In a desire for the suppressiou of intemperance and indeed a wish to promote the cause of virtue and religion in every other respect,

we yield to none. It may not be indecorous for us to add the hope the no one will conclude from the following facts, that Farmington is, or has been, more under the curse of the "fell monster," than most other towns throughout the country. Facts on this subject as existing in most places, if they were called out, would appear appalling. A former residence of several years in Farmington enables us to speak favorably of the general character of the people for sobriety, intelligence and hospitality.

[For the Christian Intelligencer.]

The following statement of facts in regard to the sales of ardent spirit in the town of Farmington, was exhibited before the Temperance Society in said town by one of its members, at their annual Meeting Jan. 4th, 1831. The amount of ardent Spirit of all kinds,

sold during the year 1826 in the town of Farmington, as ascertained by reference to the bills of purchase by the several traders, was 8666 ga lons; and its cost, at the average price of 58 cents per gallon nearly, is 5029 dollars and 82 cents. If to this sum be added 10 per cent, cost of transportation and 25 per cent more, as advance to the seller, the cost to the consumers would be 6790 dollars and 55

Now, as it is generally admitted that this falls considerably short of the actual amount, sold in town that year, there having been considerable quantities sold of which no bills were preserved, suppose the number of gallons sold to have been 10,000, (which probably would not exceed the truth,) and the cost to the consamers would amount to 7830 dollars. For the past year 1830, the quantity has probably been more accurately ascertained, and is found to be 5640 gallons? which, at an average cost paid of 50 cents per gallon, together with the advance to the consumers, would amount to 3307 dollars. Now if we take into view the increase of population since 1826, and if sales of ardent Spirit had been in the same proportion the past year as they were in 1826, there would have been sold 11,000 gallans at a cost of 8613 dollars, during the last 12 months. And in the last five years 52,500 gallons would have been sold amounting to 41,107, dollars But if we take the two years upon which our calculations have been made as a criterion for the intermediate years, there have been sold in this town during the last five years 39,100 gallons, making a total diminution in that period of 19,400 gallons, amounting to 9768 dollars; and as the inhabitants of the town are supposed to consume to the amount of one half of the ardent Spirit sold in it, there has of course been a saving of expense in this one article of 4884 dollars within the last five years, that is, the inhabitants of Farmington are 4884 dollars richer than they would have been, had there not been such influence exerted upon public opinion by the friends of Temperance and Tem perance Societies, to say nothing of the expense of law suits, time spent in grog shops, and pauperism, together with those numberless evils both physical and moral, which doubtless have been diminished in as great a degree as their prolific cause. Who then will say that it is useless to form Temperance Societies and become members of them when such is the result? If we take a further view of the subject and make the last five years a data for the ten years past, and one half of that sum for the ten years preceding, and one fourth for the ten years preceding those, which it is presumed will fall below the truth, we shall find that we have expended for ardent Spirit, in this town during the last thirty years a little short of 50,000 dollars; which sum, had it been put at interest, as the rate of 6 per cent per annum, annually, as it had accumulated each year, would now have amounted to 101,550 dollars, a sum which would produce an annual income to the town of 6093 dollars, being more than twice the sum necessary to pay all our town, county, State, and parish taxes, including also, the annual expense of supporting the several Bridges across Sandy river in said town, which has ever been considered a grievous burthen, and the inhabitants scarcely able to support it. But the inhabitants virtually pay the above tax of 6093 dollars, for having gratified their appetites in the use of this baleful article; which has been the means of "scattering firebrands, arrows and death" far and wide, among this, otherwise peaceable community. Yes, Intemperance has stalked abroad through our streets by day and by night, singling out its victims from among almost all classes of our citizens; it has entered the domestic abode, and, in several instances, laid its fell grasp on

meet a similar fate. Should we be startled at such a picture. and such calculations, and begin to regret that measures had not sooner been taken to accomplish so much good, and prevent in the wisperciful God.

MEDICUS.

So great evil. Let us redeem the time by one of his feet under the band to press it up to its place, when he became entangled, as before stated.

MEDICUS.

He was probably killed instantaneously.

the father of a young and promising fami-

ly; severed the ties of conjugal affection,

obliterated the tender sympathies of a par-

ent and implanted the malignant passions

of a demon, and has at last left a weeping

wife and fatherless children to mourn the

untimely, the sudden, and awful death of

its victim! Many others are still suffering

from its direful influence; and, unless

speedily rescued from its strong hold, will

few towns in the State have consumed less | ardent Spirit than this, in proportion to the number of its inhabitants, yet we are far behind many neighboring towns in the good cause of temperance. If we should continue to consume as much ardent Spirit for thirty years to come annually, as we have the last year, (increasing only in pro-pertion to the increase of population) it would amount with interest as above, to 195,657 dollars, -and would at the end of that period, produce an annual income to gia has transmitted to the Senate, through the Vice the rising generation of 11,739 dollars .-This is no fiction, it is the result of mathematical certainty, neither is it impossible to accomplish this great good, and prevent so much evil; for we have a practical demonstration in the lives of hundreds in this town that ardent Spirit is unnecessary.

#### THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JANUARY 21, 1831. CENSUS OF MAINES
The Marshal of Maine has furnished the Legisla-

ture with a copy of the late census. The following abstract is all that has yet been published. We have added the census of 1820 and exhibit the gain in each county. percentage 1820. York, 46,285 51,710 5,427 Cumberland, 49,445 60,113 10,668 Oxford, 27,104 35,217 8,113 Kennebec, 40,149 52,491 12,342 5,427 21 1-2 Lincoln, Somerset, 46.843 - 57.181 21,775 35,709 13,370 31,530 17,856 24,347 Penobscot, 17,660 6,491 7,511 8,551 Hancock, 36 1-3 Waldo, 22,279 29,790 Washington, 12,744 21,295

298,322 399,383 101,061 Per centage of gain in the State, 34, nearly. In the foregoing there are included 189 who are deaf and dumb, 163 blind, 1,146 blacks and 2,830

aliens.

If 50,000 be adopted as the ratio of representation in Congress, it appears by the above, that we shall not be entitled to any more representatives than we now have, but will be left with a very large fraction, viz. 49,383, unrepresented. It seems to be generally supposed however, that a lower ratio will be adopted, as the results of the late census in many other States, shew that those States will also be left with very large unrepresented fractions. By that ratio, Rhode Island would be deprived of half of her present representation and lese a fraction of 49,000-Connecticut would also lose one, and have about 49,000 unrepresented. New York too, would lose a large fraction-about 40,000-Vermont 30,000 -and some of the southern and western States would suffer in the same degree.

It is calculated that about 20 per cent. in ten years s the rate of natural increase in New England. It appears therefore, that Maine is the only State in New England which has retained its natural increase and in addition to this it appears, that she has received an accession of 4 per cent or 12,000, by immigration from other States in the last 10 years. Maine has prolably now received an impulse, which is the next ten years will give her a much greater accession of numbers, and of wealth, than the last 10 has exhibited. It is a rational presumption that the year 1840 will find Maine with a population of at least 550,000. Much however will depend upon the policy and the wisdom of our State government for that period. If judicious measures are adopted to promote the settlement of the vacant lands and the improvement of her internal resources by roads, canals, &c. this anticipation will doubtless be fully realized. Hitherto, but little attention has been paid to these important objects; and the mode of disposing of our public lands seem to have tended to retard the extension of our settlements. The soil of Maine, as a whole, is thought to be more fertile than that of any other New England State, and there is no good reason to doubt, that in this respect it is equal to New York. Yet, while New York exports a large amount of bread stuffs annually, Maine imports a very large proportion of her annual consumption. We can see no good reason why Maine should not be able to produce her own brend stuff if the cultivation of her agricultural resources should receive that attention which their importance merits.

Georgia and the Indians .- The Supreme Court of Georgia, having sentenced a Cherokee Indian to death, under the authority of the laws of that State, the Chief Justice of the Supreme Court of the U. S. on the 22d inst. caused a citation to be served on the Governor of Georgia summoning that State to appear before the Supreme Court of the U. S. in Washington on the 2d Monday in January inst. to show cause why the judgment rendered against the said Indian should not be corrected. On this the Governor immediately sent a communication to the Legislature, denying the right of the U. S. to interfere, and expressing his determination to resist any such interference by force. The Legislature responded to the same sentiments and authorized and required the Gov. to repel any invasion upon the administration of the laws of the State. What will be the end of these things? Are we coming to civil war and division?

SHOCKING ACCIDENT .- We have to record an ecodent of a distressing nature which occurred in this village on Wednesday. A young man named Leonard Guptain, about 17 years old, who was employed in the Cabinet shop of Mr. 1. Nudd, as a Turner, accidentally got his foot entangled in a band, that moved the machinery, which was passing round an apright shaft and making two or three-hundred revolutions a minute, and be was whirled with frightful rapidity many times round the shaft, dashing his head and limbe against the post and a grindstone. Before the wheel could be stopped life was extinct and the unfortunate young man presented a dreadful sight. His skull was broken, limbs shattered and his whole frame shockingly mangled. None but those possessed of Iron nerves could look upon the bruised corpse with anything like composure. Accidents of a similar kind are not unfrequent, and they should operate as a caution to those who are employed in machine shops, factories &c. to use great circumspection. Perhaps the utmost care will not always avail to prevent disasters, but it might lessen them. The manner in which the above catastrophe was occasioned, we learn was thus .-There was a band which passed from a drum on the shaft to a grindstone; which band had alipped from its place, by dropping down. Guptain, it is thought put

CONGRESS. A resolution was offered by Mr. Havne of Georgia in the House, instructing the Committee on Ways and Means to inquire into the expediency of reducing the duties on sugar. The bouse voted, 89 to 85, to consider the resolution. A Resolution offered by Mr Trezvant of Va. Instructing the same Committee to repor a bill to reduce the existing duties on imported goods to take effect after the payment of the public debt, so as to raise a revenue adequate to the support of the Government under an economical administration of its affairs, was negatived, 73 to 111. The Gav. of Geor-President, a copy of Resolutions recently passed by the Legislature of that State, instructing ber Senators and requesting her Representatives to oppose any measures which may be proposed for the promotion of Internal Improvements. Mr. Wingate of Maine offered a Resolution on th

10th inst. instructing the Committee on Commerce to inquire into the expediency of making appropriations for the removal of obstructions in, and improving the channel of the Cathance river.

MACOMBER'S IMPROVED HATS. It gives u pleasure to learn that Mr. Macomber's new mode of preparing the bodies of Hats and Caps, attracts a good deal of public attention; and as far as it has been seen and examined, receives the public approbation. We have noticed however, that some of the papers in speaking of the Hats, &c. have called them Indian Rubber Hats, as though they were made altogether of that material. This is a misconception. This sub stance is merely used as a substitute for the glue and shellac which has beretofore constituted the stiffening materiel of hats. Mr. Macomber's hats, as it regards their external appearance, are in no wise different from other beaver or napped hats. A Philadelphia raper queries whether they will not lose their clastic property under a summer's sun. We understand, that in Hats for summer wear, Mr. M. combines some other substance with the Rubber, which it is thought will obviate the supposed objection.

REMARKABLE .- Maine seems to have changed her position on the globe with some of the middle states. A fortnight ago there was good sleighing from Boston to Baltimore-and according to the Boston papers a great snow storm was experience! therewhich probably extended far south-on Saturday and Sunday lust, and it is said the snow fell to an average depth of two feet. The roads are so much blocked as to be nearly impassable. Here, we had no snow and the ground is nearly as bare as in July. At the time it snowed so much south of this State, we experienced only a strong wind from the North East.

New Valuation .- We stated last week that the Valuation Committee was to be partly composed of persons who are not members of the Legislature .-Since then however, the Legislature has voted that the Committee shall be taken exclusively from the members. The following are the names of the gentlemen who constitute this Committee:

Oxford .- Messrs. Wyman, of Lovell, Small, of Jay; Howe, of Sumner. Somerset.—Messrs. Coburn, of Bloom-

field; Bradbury, of Athens; Stanley, of Industry.
Waldo.-Messrs. Ide, of Frankfort;

Trafton, of Camden.

Penebscot .- Messrs. Davee, (Senate); Bartlett, of Garland; Piper, of Levant. Washington .- Messrs. Mowry, of Lu-

bec; Taibot, of Machias. Hancock .- Messrs. Hutchins (Senate);

Bryant, of Castine.

York.-Messrs. McIntire, of York; Powers, of Sanford; Clark, of Limerick;

Emery, of Biddeford. Cumberland .-- Messrs Ingalls (Senate); Mitchell, of Portland; Buxton, of N. Yar-

mouth; Hall, of Windham. Lincoln. -- Messrs. Dole, (Senate); Grey, of Bowdoinham; Lermond, of Un-

n; Watts, of St. George. Kennebec.-Messrs. Hinds, (Senate); Russ, of Farmington; Robinson, of Vassalboro'; Fisk, of Fayette.

House of Reformation. A person living not thirty miles from Boston, hearing that one of his neighbors had killed an ox, and thinking that a piece of the sirloin would make a good Sunday's dinner, called a companion and proceeded, after the family had retired to rest, to the barn where the ox hung suspended, with a stick between the flanks in the usual way. It was agreed that he should mount the cross stick and cut away, whilst the other kept

watch. He had searcely commenced operations when the stick slipped from under him, the ribs closed in and fairly locked him inside the carcase, his arms ex-tended above his head and his feet projecting from the neck of the animal. His companion fled, leaving the prisoner to be released from his confinement by the owner of the ox, who, upon opening his barn at sunrise, greeted him with a hearty "Good morning."-Tsanscript.

We understand that on Monday last, John Ross, the President of the Cherokees, went into the Executive Office at Milledgeville, and served on the Governor some process from the Supreme Court, in contravention of the jurisdiction of Georgia over the Indians, but not signed like the former one by Chief Justice Marshall-entering abruptly into the office, and retired from it quickly without saying a word—perhaps anticipating—what we understand was intended had he been subsequently found-that the Governor would return the compliment, by serving some process quite as abruptly on him, under the authority of the laws of Georgia to suppress the Indian Government, which make it a penal offence, punishable by four years' confinement in the Penitentiary, to exercise any authoriy whatever, under the sanction of that Government .-Augusta (Geo) Chronicle Jan. 1.

Boston Saving's Institution .- On Wednesday last, more than \$ 6,000 was re-ceived at this institution, from 365 depositors: 110 new accounts were opened.

Moorish Piracy -Extract of a letter from an officer in the Mediterranean to his friend in Philadelphia, dated U. States sloop of war Concord, October 25, 1830. "Previous to leaving Gibraltar, on the 2:d inst. information was received of the capture of two brigs, (one Sardinian and the other Maltese) by Moorish pirates, off the Barbary coast; the crews we understand have been murdered. It is advisable for vessels bound up the Mediterranean, to keep as near the Spanish coast as prudence will permit, as the piracies spoken of were committed by a gang of despera-does, in an open boat. We shall run over to the Moorish coast on our way to Mahon. None of our squadron were at Gibraltar when we arrived and left; the Ontario had been there, and sailed for Mahon a few days previous to our appearance."

Boston Custom .- The following extract from the Town Records of Bosten, is highly honorable to the character of the early

inhab tants of that city.
"1635. Voted, that no member of this congregation or inhabitants among us, sue one another at the law, before that Mr. Henry Vane, and the second elder Mr. Thomas Oliver, and Mr. Thomas Everet, have had the hearing and decided the same, if they can. -

Messrs. A. Wells & Co. exhibit at their room in Washington street, an elegant bronze Chandelier, imported for the young ladies of Gardiner, Maine, who intend to present it to the Episcopal Church in that town. The design is perfectly chaste and beautiful. It is entirely bronze, without lacker or gilding and in every respect suited to the purpose for which it was intended.—Buston Transcript.

It is said a man who was implicated in the murder of Mr. White, is suspected of the robbery of Mr. Crosby. He disap-peared about that time. Persons are in Pursuit of him .- Newburyport Herald.

TO CORRESPONDENTS.

'Elihu' and "D. N." will have attention soon.

APPOINTMENTS.

Br. J. W. Hoskins has an appointment to preach Elleworth next Sunday.

Br. A. A. Folson will preach next Sunday, (the 23d,) in Poland. .

MARRIED,
In Freeport, on Sunday lust, Rev. ALBERT A.
FOLSOM, of Portsmouth, N. H. to Miss HARRIET
SAWIN, daughter of Mr. William Sawin.
In Hallowell, John Otis, Esq. Attorney at Law, to
Miss Harrier, Frances Vaughan, daughter of the late
Col. Wm. O. Vaughan.

Miss Harriet France.
Col. Wm. O. Yaughan.
In Alfred, Wm. C. Allen, Esq. Counsellor at Law,
to Miss Lucy Moria, daughter of Henry Holmes, Esq.
In Pitteton, Mr. John Kendall to Miss Margaret

Smith.
In Anson, Mr. David Gilman to Miss Lydia Ingalls.
In Waterville, Mr. Eliphalot Gow to Miss Serena M Russell.

DIED,

In Charleston, S. C. on the 31st uit. Mr. Aure-Lius Vernon Chandlers, of Augusta, aged 23.—
Mr. Chandler was graduated at Union College, N. Y. in 1827, and for some time previous to his departure from this section of the country, which his ill health compelled him to leave, he superintended the editorial department of this paper. We cannot avoid mingling our sympathies with those of his numerous friends in this vicinity, by whom he will be long remembered, not less for his kind and benevolent feelings in the social intercourse of life, than for his highly intersectual character and correct moral deportment, which remoered him an object of peculiar interest to those around him, and caused his future prospects in life to be unusually flattering.

We understand that at the request of the deceased, his remains are to be brought to this place for interment, where it is expected they will arrive about the 1st of February.—Augusta Patriot.

In Alfred, Mr. Jonathan Farnum, aged 51.

In Baltimore, 8th inst. of consumption, Mr. Hermas B. Quimby, of Portland, in the 27th year of his age. In South Killingly, Conn. Mr. Daniel French, of this town, aged 34.

AND THE PARTY OF T

WEDNESDAY evening next, January 26th, at 1-2 past six o'clock, P.M.

QUESTION FOR DISCUSSION.

Will high duties on foreign manufactured articles promote the commercial and agricultural interests of the United States? N. B. Ladies and Gentlemen, not members, will be

A. G. DAVIS, Scribe. 21th day, 1st mo. A. L. 5835.

Patent Elastic Water-proof Caps.

L L. MACOMBER,

(Opposite MeLellan's Hotel,) WOULD call the attention of the public to his PATENT ELASTIC WATER PROOF PATENTELASTIC WATER PROOF—
black and drab CAPS,—(stiffened with India rubber)
—an entire new, and a beautiful article, perfectly impervious to water—tecomes hard when exposed to rain, and yet so elastic as to admit of being doubled and theisted without sustaining the least injury—an excellent article for travellers, as they may be folded like a handkerchief and packed with clothes—for sale wholesale and retail by the Patentee.

Hat manufacturers, will find it for their interest to recease in the manufacture of the above acticle. Terming the manufacture of the above acticle.

engage in the manufacture of the above article, of rights, reasonable,
Gardiner, January 19, 1831.

LIST OF Le. TTERS

Remaining in the Post Office at Gardiner, Me.

Dec. 31, 1850. 11, 1850.
Mirick Hopkins.
Robert Johnson,
William Kendall,
Thomas K. Lord,
John Landerkin,
Thomas II. McCamland, James Alleston Lois Barnard, 2, Joseph Brown, James Convil,
Benjamin Cobb, 4,
James S. Craig,
James Cobath, Hannah Mears, John Morgan,
Samuel Noble, 2,
John Pickham,
John R. Post, 2,
John and Moody Palmer,
Zipha Pierce,
Laues Reger. John Curry, Zebulon Douglass, Benjamin Eastman, Enoch French, Sally Fling, Orin Farnham, James Rogers, Israel Richardson, William Robinson, Jr. Parker Sheklon, 22, Orin Farnham, John P. Flagg, Nathaniel J. Goud, Felix McGowen, John C. Haskell, John W. Wyatt. SETH GAY, P. M.

APPRENTICE WANTED,
WANTED immediately, an active, intelligent and
industrious young man as an Apprentice to the
Printing Business. 63-Inquire at this Office. 20

January 1, 1831.

CHECK LOST.

OST a check drawn by R. H. Gardiner upon the Gardiner Bank for \$40 in favor of Mrs. Caldwell. All persons are sautioned not to receive the same.

R. H. CARDINER.

#### POSTRY.

From the Evangelical Magazine. The following, for which we kindly thank Br. Abel. Thomas, was thus prefaced:—"Many reasons have iduced me to relinquish, at least for the present, the ablication of the "Messenger of Peace", proposals which have been issued. The following lines were publication of the "Increasing of the Lenter proposed for which have been issued. The following lines were written for the first number, being of no use to me they are at thy disposal."

THE GREETING.

All hail! to the truths that are stored,
For those who the Faith would defend,
In the rich M. of AZINX of the word—
Of man, th' Evangelical friend! The ADVOCATE carnestly pleads The truth of the Gospel of grace,
And speaks of the love which proceeds
From God to the whole of our race.

The blast of the TRUMPET is heard, And Bigotry quails at the sound, And feeling the downfall they feared, Her advocates tremble around: O loud, and yet louder, abroad, The thrill of thy message be sped, Thou type of the trumpet of God, Ordained to awakea the dead!

Th' INTELLIGENCER gladly records The soul-cheering tidings of leve; Dispensing the life-giving words That Je-us revealed from above: O long may thy message of truth
The grief of the mourner assuage,
And shed the bright halo of youth And hope on the pathway of age.

And thou, too, INQUINER! I would That all of a rational inind.

Like thee might inquire, as they should, The truths of the Gospel to find — O happy the soul, that the themes.

Of love and of truth has embraced or these are conspicuous gems In the crown of Jehovah enchased!

The WATCHMAN declares that the night. Though gloomy, is passing away-No the eastern horizon, the ngint Betokens a glorious day:— O soon may its conquering glare All darkness and error expel, That conscience may bodly declare, In every soul—"All is well!"

On the ramparts of Zion afar, The SENTINEL stands to his post, The SERTINEL stands to inspect,
And wages a glorious war,
Alone, with a numerous host:
Stand firm! the' their armies may roll
In agrands thy pathway across—
Strong, strong be the nerve of thy soul,
Thou soldier of God and the cross!

For, bark! on the wings of the wind, The HERALD proclains to the world, That der the dominion of mind, Our banner will yet be unfurled: Our banner will yet be unfurted:
The battle is raging around,
And Murray looks down from above,
And welcome to him is the sound,
That many are conquered by love!

O hasten the day, when the voice Of discord no more will be heard-When all will be brought to rejoice That Jesus is Captain and Lord: That Jesus is Captain and Lore.
Then brethren and sisters shall nees,
And sighing and sorrow shall cease
Then all will the Messengers greet,
That publish glad tiding of Peace!
Philadelphia, Dec. 1830.

#### MISCELLANY.

[From the Religious Inquirer ]

HAS ONE OF THE ELECT BEEN LOST? The Connecticut Observer of this week contains a communication signed H. S. and headed, Strictures on some passages in a sermon preached in Philadelphia, May, 25, 1830, by Francis Wayland, D. D. at the request of the American Sunday School Union, and published in the National Preacher for August.

The Editor of the Ooserver says, the strictures are 'from an esteemed clerical correspondent, and if his strictures are not just, an opportunity will be offered to

The Editor by admitting the strictures. and finding no fault with them, seems to admit that, in his opinion, they are correct. Among the sentiments in the sermon, to which the writer objects is the following.

'Every one must be sensible,' says President Wayland, that the gospel is an instrument, which has never been wielded with its legitimate effects, since the days of the Apostles.' In reply to which the author of 'strictures' save, 'Does President Wayland suppose that one of the elect has been lost? Has not the success of the Gospel corresponded exactly with the purpose of God? If not one has perished, given to Christ in the covenant of redemption, then the gospel has effected just what God intended to accomplish.'

This is old fashioned Calvinism, and it appears to meet Mr. Hooker's views exactly. Of course he believes that a certain definite number of the human race were from all eternity, elected to salvation and given to Christ in the covenant of redemption; that not one of these have been, or can be lost, that no others ever can be saved, and that this 'corresponds exactly with the purpose of God.'
Now we have a few questions to ask

the Editor. How are we to understand him in his repeated statements, that Universalism, Infidelity, and Popery are deceiving the people, keeping them in ignorance of their danger, and leading precious immortal souls down to hell? are in this danger? Are they the elect, or the reprobates? We wish the Editor would mark this spot with his pencil, and answer it as soon as convenient.

In the next place, why is he constantly arging the necessity of contributing more meney for Bible, Tract, Education, and Missionary Societies? Is it for fear some of the elect, 'given to Christ in the covemant of redemption,' will fall short of heav-Or in the hope that some others, not included in the purpose of God's election, may be brought into the covenant, and be saved? Or is the money intended to answer same other desirable purpose, which would not appear so well on paper, nor so effectually enlist the sympathies, and excite the liberality of the people.

We have been led to make these last enquiries by noticing that the very next article in the 'Observer' in a pressing call for money, more money; it is headed Great wants of the American Education Society, signed E. Cornelius, Secretary. eal to the Christian Public," and states, that the operations of the So-

ciety must cease, or at least fail to attain the ends for which it was organized, unless more money, a great deal more mon-ey shall be obtained, and that speedily.— But the address says, 'If the requisite funds shall be furnished, there can be no doubt, that the number of able and faithful ministers of the Gospel, (for the exclusive benefit of the elect of course, who never were in any danger,) will be greatly increased, in a little time.'

Further, the address says, 'When the desolations of Zion are multiplying, and millions are famishing for the word of life; when infidelity is gathering fresh strength and returning to the attack on Christianity; and error, and superstition, and irreligion, are scattering the seeds of pestilence and death with an industrious hand, -- is it time for the friends of Christ to sleep at their post, or to meditate a're-Why these queries, anxieties, and lamentations, friend Hooker? Do you suppose 'that one of the elect has been or that they are in any danger? Or will all the money you can obtain, in every department of the begging system, or all the missionaries you can send to the heathen or others, rescue one of the reprebates, whom God never purposed to save? Now these are plain questions, but we are convinced they will not be answered in the Observer. Why not? Because the answer which must be given would show the absurdity of the pretended concern of the Orthodox, for the salvation of 'precious, immortal souls,' whilst it would lead to the enquiry, 'Why are they so anxious to obtain money, more money?

#### MOTIVE TO PENITENCE.

"I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."-Luke xv. 7.

One of the principal means by which the wicked are prevented from returning to the ways of virtue, is the fear they entertain that they never can again be received into the confidence and affection of mankind, but must necessarily be regarded with coldness if not with scorn. The drunkard will make no effort towards repentance, because he cannot be persuaded that, should he succeed, he could ever again mix in respectable society .-The unfortunate daughter of sorrow, who has gone astray from the path of prudence and virtue, is often driven to give herself up unreservedly to infamy and ruin, because she believes that her case is hopeless, and that she cannot regain the confidence and esteem of the world. It is unquestionably a fact, that many are thus led to continue in sin, as they think necessarily, who would otherwise embrace opportunities of amendment.

As this state of things must surely be garded as an evil, we would inquire whether the Saviour, in the passage at the head of these remarks, did not mean to assert the principle, that penitent sinners may again enjoy the kindness, the confidence and the affection of the virtuous? There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repen-tance." If it is, as here described, a matter of real joy to the good when the wicked turn from their evil ways-if, as is here said, the good derive more satisfaction from the penitence of sinners, than even from the stability of the virtuous in their upright course, is not the opinion altogether fallacious that offenders cannot come again into the bosom of society, and live the remainder of their lives in as good repute as though they had not sinned? The angels of God are representparticipating in the joy which true penitence in the wicked communicates to he hearts of the good; and we, who are far less than they, should keep watch for the first signs of sorrow in our erring fellow creatures, that we may receive them with open hearts whenever they manifest the slightest disposition to return. Thus shall we win them to truth and righteousness again. Jesus, in the parable of the prodigal, very strikingly manifested his feelings in regard to this subject. Here he makes the father's kindness far exceed the son's penitence. He will hear no excuse, no entreaty, so impatient is he to receive his son. The best robe clothes the sinner, the ring adorns his finger, the fatted calf is killed, the neighbors are called in to share in the marriment and

Sinner, hesitate not to return to virtue. All the truly good love and pity you in your lost condition. O return, and let them pour out their benevolence upon you in streams of kindness and love .-Then shall your last days be your happiest, and the setting sun of your life shall not be obscured in clouds.—Trumpet.

#### [From the Evangelical Magazine.] ATTEMPT AT MURDER. EFFECT OF RELIGIOUS MANIA.

On Thursday evening, 23d ult. a man by the name of Francis McCann, as we understand, a resident of this village, attempted the murder of his wife by twice striking her on the head with an axe, and then seizing a knife, and attempting to finish her by drawing it across her throat. The axe hitting the head obliquely, and the knife which she used being dull, the cry of murder from the wife brought assistance before this miserable wretch had completed the work which his heart meditated. He made no resistance, was secured and taken into custody. He is now at the county jail, in Whitesborough, awaiting his trial.

He had recently got into the habit of attending the evening meetings of the great revivalists of this village, who keep

up their meetings for frightening people into the church, almost every evening in the week. He had been led to despair of the Divine mercy, viewed himself an heir of hell, under the entire control and direction of the devil-said the devil told him to kill himself and go to hell-and finally told him if he would kill his wife he need not kill himself then. Next morning, on his way to jail, he declared that the Lord had told him to kill his wife, and he was sorry he had not succeeded in his

undertaking. The whole transaction appears evidenty to have been the effect of religious mania, induced by despair of divine mercy and salvation. Such we believe are the legitimate fruits of the measures now so frequently adopted to produce revivals, so called. One person has lately died insane and in despair, in Rochester, and two persons yet living in that place, are now in the same unhappy state of mind: and God only knows whether they will ever be restored to reason and vaefulness .--And yet, community will still uphold and countenance those religious zealots and fanatics, whose sole aim appears to be, to frighten weak minded people out of their reason, and compel them either to receive and obey implicitly their dogmas and dietation, or plunge into the gulph of dispair and insanity; and the legitimate fruits of whose labors are so often fatally pernic ious and destructive, not only to the peace of society, but also to the lives of mankind! "How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge?"-How long before an insulted and abused community, will arise in its majesty, and with a stern and simultaneous voice of disapprobation, put down forever such a disgraceful and pernicious set of measures as are now adopted and carried on by certain pretended religionists, in this place, Rochester, Ithaca, and many other places that might be named? Is it not the duty of one and all who claim the exercise of reason and philanthropy, to discountenance these fanatical and boisterous mevements in society? This is but one case of the many that occur of a similar nature. And we often wonder that they are not of still more frequent occurrence, seeing the means adopted to produce them.

#### ANOTHER CASE.

But very recently a Mr. Young was acquitted in Harrisburg, Pa. on the ground of religious (?) insanity, of a murder he had committed. He had been converted, baptised by immersion, received into the church, and licensed to exhort-when he severed a young girl's head from her body with his penknife, after having stunned her by repeated blows on her head with a club! And all this was done in compliance, as the poor wretch declared, with an express command given him by the Almighty, at the time of his baptism!!

### THE GRAVE YARD.

I never shun a grave yard. The thoughtful melancholy which it inspires is gratetul rather than disagreeable to me; it gives me no pain to tread on the green roof of that dark mansion, whose chambers I must occupy so soon-and I often wonder, from choice, to a place where there is neither solitude nor societysomething human is there; but the folly, the bustle, the vanities, the pretensions, competitions, the pride of humanity are gone; men are there, but the passions are hushed, and there spirits are still-malevolence has lost its power of harming, appetite is sated, ambition lies low, and lust is cold-anger has done raving, all disputes are unded and revolve the fellest animosity is deeply buried, and the most dangerous sins are safely confined by the thickly piled clods of the valley; vice is dumb and powerless, and virtue is waiting in silence for the triumph of the Archangel, and the voice of God .-

#### MODERN HISTORY OF UNIVERSALISM.

ROR sale at the Trumpet Office, No. 40 Cornhill, the Modern History of Universalism, There are many people who suppose, that the doc-trine of Universalism has not been known, until with-in a few years—that it is a sentiment recently avowed heedless innovators, distinguished by little else than their rashness and ignorance. Those who will take the pains to read the Modern History of Universalism, will find that this doctrine has been defeaded by great, and virtuous, and learned then for ap-wards of three hughest years; in addition to which, if the Ancient History of Universalism be perused, it will be seen that it may be traced back to the earliest ages

of the Christian Church. It is not a new sentiment,

but one which will be found to have had able advocates, with little intermission, ever since the days of Christ. The Modern History of Universalism is purely a history, and not a work of The logical controversy. The lives and the standing of those who have defended this doctrine, have been given in every case where it was practicable; large extracts have been made from their writings; anonymous works have been no-ticed, and particular attention has been paid to those who have been public preachers of the sentiment. But while this work is purely historical, it cannot be denied that it must have a strong influence in bringing men to believe, "that the Father sent the Son to be men to believe, "that the Father sent the Son to be the Saviour of the world." In the extracts which are made from Universalist writers, every variety of argument by which they have defended their opinions is presented. Here are seen the arguments of the wit, of the philosopher, and of the divine—the argument as it is drawn from roason, from the nature of man, from the attributes of God, and from the scriptures; so that a his ory of Universalism is necessarily a de-fence of it. It is highly interesting to an inquiring mind, to see in how many different forms this doctrine has presented itself to the human understanding, and with what a variety of reasoning it has been sustained.

\*\*\* For sale also at the Gardiner Bookstore and

by the Editor in Augusta-price \$1 20 full bound. FUTURE PROBATION.

JUST received and for sale by P. SHELDON, "The Doctrine of a Future Probation defended in two Dialogues between an Inquirer and a Minister." By Lyman Maypard, Pastor of the First Universalist Christian Church and Society, Oxford, Mass. Price 20 cents.

Of all kin is executed with neatness at this Office.

AS just received per sch'r Oaklands, a good as-sortment of WEST INDIA GOODS and

GROCERIES, such as Old Haridon Rose Brandy, St. Croix Rum, Sicily Madeira Wine, W. I. Rum, W. I. Ruso, Cherry Rum, N. E. Rum, Stery Madeity Holl Gin,
Superior Port Wine,
Also choice selection of fresh Fruit. Cordials, American Brandy,

MOBB NEW GOODS.

A. T. PERKINS

A few begs new Baisins, Currants,
A few boxes best Bloom do. Chesnuts,
A few half do. do. do. do. Shagbark A few half do. do. do. Shagbarks,
A few half Jars Grapes,
I hox fresh Capers,
I do. do. Olives,
Fresh sweet Oil, in flasks,
Castania Nuts, 1 box fresh Capers, 1 do. do. Olives, Fresh sweet Oil, in flasks, 

first quality,
Old Hyson Tea,
Young Hyson Tea,
Hyson kin Tea,
Lehest sup.qual.Sou Sperm Candles, 8 boxes dip'd Candles, Hyson Skin Fee,
1 chest sup, qual. Molasses,
5 hids Guadal. Molasses,
1 hid. Sugar-house do.
200 gails. Sperm Oil,
600 lbs. Sakeratis,
600 lbs. Sakeratis,
Ground Pepper,
Allanice, Common loaf Sugar, Nutmegs, Cloves, 50 Matts Cinnamon Dl. Ref'd loaf Sugar, 200 boxes Am. Cigars, 800 bunches Long do. A few Boxes Spanish do. Java Coffee, Poland Starch,

A few Boxes spanish do. Foliand Starch,
200 papers good chewing Gauva Jelly,
Tobacco, Walant Catsup.

5 kegs Tobacco,
ALSO, a good assortment of DRUGS, MEDICINES, PAINTS, OILS, and DYE-STUFFS,
CROCKERY, GLASS and CHINA WARE,
HARD WARE, HOLLOW WARE, &c. &c.
ENGLISH and DOMESTIC GOODS, which will be sold at reduced prices.

LIKEWISE, just received a large quantity of

Cotton Yarn, which will be sold low for cash or country

produce. 200 lbs. No. 7, Warp, 200 do. do. 8, do. 200 do. do. 9, do. 300 do. do. 10, do. 200 do. do. 11, do. 150 do. do. 12, do. 50 do. de. 14, do. 25 do. do. 15, do.

ALSO, a quantity of Blue Warp, from No. 8 to 12, Gardiner, Nov. 18, 1330.

CONSTANTINE DICKMAN. AS just received, in addition to his fall stock of Goods—Picces of Black Blue, Olive and Mixed BROADCLOTHS; dark CALICOES; black and

green SARSNETT; SILK; Gro de Berlin do.; Rob Roy PLAID, &c.; 2 dozen LOOKING GLASSES; an assortment of Glass Lamps, some clegant patterns; Cut Glass Tumblers; cut and fluted do.; fancy Bellows; Waiters, single and double borders, &c. which articles, together with a good assortment of WEST INDIA GOODS, and HARD and HOLLOW WARE, will be sold very low for cash or exchanged for produce.

WANTED, 2000 Bushels of Oats; 500 do. Corn;

200, do. White Beans; 100 do. Flax Seed; 300 do. Wheat; 100 do Rye; for which part cash will be paid. Augusta, Dec. 22, 1830.

WATCH LOST.

OST between Day's Ferry and Eastern River
Ferry, on Saturday the 25th inst. an English
capt WATCH—together with a Gold KEY. The
person who found said Watch by leaving it at this office
or with Capt. C. Libby, Dresden, shall be suitably
rewarded.

THOMAS DOW. Gardiner, Dec. 28, 1830.

THE subscribers have formed a connection in business under the name of F. WEEKES & CO. and offer for sale at the brick store nearly opposite the Bank an assortment of WEST INDIA, ENG-LISH, DOMESTIC GOODS, &c. at low prices.
PETER GRANT, JR.
FRANKLIN WEEKES.

Gardiner, Dec. 1, 1820.

To the Hon. JEREMIAH BAILEY, Judge of Probate in and for the County of Lincoln. JONATHAN EDGECOMB, Guardian of Amos STEVENS, of Litchfield, in said county, a non-respectfully represents, that said compos person, respectfully represents, that said Amos is interested in one eleventh part of about forty acres of land situated in said Litchfield, with the buildsince been expended for the support of said non com-jos, leaving debts now due to the amount of fifty dol-lars or more. Your petitioner therefore prays that he may be empowered and licensed to sell so much of the real estate of said. Amos, as may be sufficient to raise said sum, and a further sum for his future support, with charges of sale.

JONATHAN EDGECOME.

Lincols, ss.—At a Probate Court held at Richmond, within and for the County of Lincoln, on the eleventh day of September, A. D. 1820—On the foregoing Petition, Ordered, That the said

etitioner give notice to all persons interested in said estate, to appear at a Court of Probate to be holden at Topsham on the third Tuesday of February next, by causing a copy of said Petition, with this Order to be published three weeks successively previous to said Court in the Christian Intelligencer, printed in Gardiner.

J. BAILEY, Judge of Probate.

Copy Attest, John H. Sheffard, Reg'r.

KENNEBEC, ss.- To the Heirs at Law and all other interested in the Estate of BENJAMIN COPP, late of Gardiner, in said county, yeoman, deceased, intestate.

WHEREAS WILLIAM PARTRIDGE, trator of the estate of said deceased, has pre-sented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. The widow of said deceased has also made application to said Judge for an allowance out of the personal estate. You are hereby notified to appear at a Caurt of Probate, to be holden as Augusta, to and for said county, on the last Tuesday of January next, to shew cause, if any you have, against an allowance Given under my hand at Augusta this twenty eighth

day of December, A. D. 1830.

11. W. FULLER, Judge,

ALL persons indebted to the subscriber are hereby A LL persons indepted to the subscriber are increased requested to call and settle their accounts, either by cash or note, without delay—Demands of more than one year's standing will be sued unless this request is complied with. It is hoped this will be sufficient.

LABAN L. MACOMBER. Gardiner, Dec. 23, 1830.

DAVID H. MIRICK, M. D.

Surgeon and Physician,

WOULD respectfully give notice, that he has opened an office in the brick block nearly opposite the Hotel, where he will attend to all calls in the different departments of his profession.

Gardiner, Oct. 20th, 1830.

BOARDING-HOUSE, -- BOSTON. THE Subscriber informs his friends and the public generally that he has opened a Boarding-house No. 5, Hanover Street, Boston, near Concert Hall, where he shall be happy to accommodate either steady or transient boarders. He also gives notice that he will attention him. SYLVANUS THOMAS. Boston, Nav. 2d, 1830. tend to any commission bus

INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will in-sure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 1, 1830.

CASH paid for Corn, Grain, and many kinds country produce, by F. WEEKES & CO.

PROPOSALS For publishing the second volume (new series) of the EVANGELICAL MAGAZINE

For publishing the second volume (new series) of the EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

THE Publisher of the Evangelical Magazine and Gospel Advocate, grateful for the liberal and constantly increasing patronage that has hitherto been extended to him, confiding in the sincerity of his friends and a liberal public still to sustain his labors, and desirous of continuing and still more widely extending the influence and utility of this publication, respectfully informs his patrons and the public, that the work will be continued another year, commencing on the first day of January, A. D. 1831, with much improvement in its typographical execution and neatness, and with the additional services of another Editor as his associate—of the first order of talents our connection affords.

The work—as heretofore—will be devoted principally to the inculcation and defence of Liberal Christianity, or the doctrine of the impartial benevolenge and universal grace of God, and the ultimate holiness and happiness of all his intellectual offspring: To sermons and Essays, doctrinal, moral and practical: To brief expositions and commentaries on the Scriptures.

brief expositions and commentaries on the Scriptures.
To religious intelligence—the proceedings of the various Associations and Conventions in the Universalignment. rious Associations and Conventions in the Universalial connexion, with accounts of the formation of new Societies, dedications, installations, &c.: To poetis effusions, hymenial and obituary notices, and missella, neous matter: And last, but not least, to the determinated defence of civil and religious liberty, and the fear, less exposure of the secret plots, arts and machinations of the enemies of freedom. of the enemies of freedom. While we view the doctrines of the infinite partials,

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While we view the doctrines of the infinite partial, ity and endless cruelty of God—the unending continuance of sin and misery among his offspring—as forming no part of gospel truth; as alike degrading to the Deity and prejudicial to true piety among men; we shall use every laudable means and fair argument to germove this plant of foreign extraction from the Church of Christ, and to establish and maintain the scriptural and benevolent doctrine of illimitable grace and the calvation, through Christ, of a ransomed workit meadwaiten. salvation, through Christ, of a ransomed world; we shall hold ourselves open to conviction, court investigation, insert the communications of all denominations f christians when written in a proper style and spicit, of christians when writer in a proper style and spirit, and endeavor to foster and encourage that piety that is unostentatious, that religion which is pure and nodefil, ed, which consists in practical benevolence among men, and that heaven-born charity which is "the bond of confectures."

The price of this paper is low for the quantity of and utility, we are determined by unremitting exertions on our part, (the Lord willing,) shall equal or exceed that of any other similar publication in our country. It is hoped that each of our present agents and subscribers will use his influence to procure as and subscribers will use its limited to procure as many additional and good patrons as possible. Every liberal minded man should patronize some similar publication: for now, if ever, is the time to "awake, be up and doing."

CONDITIONS.

The MAGAZINE and ADVOCATE will be published every Saturday, on fine white paper, with entirenew type, in a neat quarto form, each number containing eight pages, the volume 416, with a complete Index at the close of the year.

Price, per annum, \$1 50 in advance, or \$2 if not paid in advance or within the example from the time.

aid in advance or within three months from the time paid in advance or within the ee months from the time the first No. is received. Agents who obtain eight subscribers, and become responsible for them, (or companies paying for eight copies,) will be allowed the ninth copy gratis; and in the same prepettion for a greater number. No subscription received for a less time than one year—including one volume—(unless the money be paid in advance,) and no paper discontinued till all arrearages are paid. The utmost punctuality on the part, of subscribers will be expected and necessary to enable the publisher to meet the various expenses incident to the publisher to meet the various expenses incident to the publication.

Agents—Universalist ministers, in good standing,
Post Masters friendly to the objects of the work, and
others known to be responsible men, who have acted,
or may be disposed to act, as agents in procuring subscribers, and extending the usefulness of the work.

A failure to notify a discontinuance before the close

A failure to notify a discontinuance before the close of one volume will be considered as renewing subscription for the next.

Subscriptions to be forwarded by the first of Jans-

ary, if practicable, or as soon thereafter as convenent, to the publisher, at Utica, N. Y.
D. SKINNER, Publisher and Editor,
A. B. GROSH, Associate Editor.

GREAT IMPROVEMENT IN MILLS. THE Subscriber has invented and applied to use, an important improvement in the Reacting Water Wheel, for which he has obtained Letters Patent, and which he now offers for sale in single Rights, or in

Utica, Nov. 10th, 1820

districts to sait purchasers.

The subscriber confidently asserts, that more labor can be performed with a given water power by his wheel than by any water wheel now in use, while the expense is less than oue fourth that of the Breast Wheel. It has been found, by actual experiment, to perform twice the labor of the Tub Wheel placed in the same situation. the same situation. Being on a perpendicular shaft no geering isnecessary in its application to Grist Mills and other machinery. It is reculiarly adapted to small streams with a moderate head of water, and is but little affected by back water. The wheel and shaft are both of Cast Iron and of course very dura-

This wheel is now in successful operation in the grist mill of Hon. JAMES BRIDGE, Augusta, (Mc.) where the public are invited to call and examine for themselves.

JOHN TURNER.

themselves.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a Crist Mill in Augusta, with two run of stones, the one moved by a tub wheel of the most approved construction, the other by Tunner's Inproved Reacting Wheel-The reacting Wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

Augusta Dec. 5, 1820.

and has proved itself to be decidedly preferable to the tub wheel.

Augusta, Nec. 5, 1830.

This may certify, that I, the undersigned, have for a number of years used a tub wheel for grinding bark, and have now applied to the same use and in the same situation, Turner's Improved Reacting Wheel and have found it to perform four times the labor with the same quantity of water.

To the Honorable Same and the Honorable Honorable To the Honorable Senate and the Honorable House,

of Representatives of the State of Maine, in Legislature assembled.

NHE Petition of the undersigned citizens of Maine

respectfully represents,—that a boom on Kenne-scriver, at a suitable and convenient place, or places, between the towns of Augusta and Norridgewock, for the purpose of suppling and securing masts logs and other lumber which are drifted down said river would other lumber which are drifted down said river would be of great public as well as private advantage and can be laid and maintained so as to constitute but little or no obstruction to the navigable waters of said river. And that the same may be properly and immediately constructed. Your Petitioners pray that they with their associates, successors and assigns may be constituted and made by your Honorable Body, a body politic, and corporate, by the name of the Proprietors of Kennebec Boom, with power and authority to construct, lay and maintain said Boom at the place or places aforesaid, and with power and authority to hold and possess, for that purpose, real estate or other and possess, for that purpose, real estate or other property, to the amount of Fifteen Thousand Dollars, and with such other privileges, subject to such restrictions as are extended to like corporations.

And as in duty bound will record to such restrictions.

And as in duty bound will ever pray.
Signed by SETH PAINE, JR. and others.

## CHRISTIAN INTELLIGENCER. TERMS.

Two dollars per anum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, other person experience.

Twenty-five cents each, will be allowed to any sgent; or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly or dered.

dered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free or